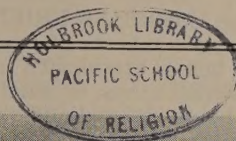


Pacific School of Religion

Berkeley, California

The **AMERICAN FRIEND**



JUNE 29, 1959



A. Devaney, New York

The Statue of Liberty, showing the Lower Manhattan skyline
in the background.

"... Where the Spirit of the Lord is, there is freedom."
2 Cor. 3:17

QUAKER COMMENTS

By Merritt Murphy

The outreach of Friends through missions, social concerns and service to humanity can be only as strong as the local meetings at home.

Quaker Men in national conference at High Point, N.C., last month recognized this fact when they recommended that a thorough study be made of weaker local meetings to determine the potential of the meeting and possible remedial action, that larger meetings consider their responsibility for smaller meetings both in terms of financial support and leadership, and that Yearly Meetings be aided in setting up new meetings.

Here is a challenge which our larger and stronger meetings, concerned with fulfilling their Christian responsibility, may well consider. What greater service could be rendered to Christ's church than to give needed assistance to a struggling meeting with a great potential, or to help establish a new meeting in one of the residential areas that are springing up around our larger cities all over America?

Although no survey has been taken, it seems apparent that Friends are changing from predominantly rural people to suburban and urban residents. This is a natural transition, as the number of farmers has declined in recent years to only about 13% of the population in America. A couple of generations ago it was nearly three times that figure.

As a result of this change in living conditions and occupations of our people, the "growing edge" and the growing opportunity for Friends is in new suburban residential areas.

Many of our stronger and faster growing meetings today may be found in these suburban locations. The Alamitos Meeting in California is an example. In 1953 Alamitos had a membership of 286. Six years later, in 1959, the Alamitos membership has grown to 935!

With many new residential areas without churches at all, there is tremendous opportunity awaiting Friends to establish new meetings and serve mankind in these places while at the same time we are strengthening our "home base" to provide for a broader and more extensive Christian outreach program.

The AMERICAN FRIEND will appreciate reports of new meetings being established in new residential areas, or small meetings being assisted and strengthened by larger meetings. They will prove an inspiration and an encouragement to Friends everywhere.

Irene M. Koch, Chicago, writes:

"I am much impressed by the April 20 issue of The AMERICAN FRIEND. The Statement on Peace, as approved by the Executive Council in March of this year, is very fine. I think it would be good to run this a couple of times a year.

"But it is not simply this Statement alone that impresses me. It is the freshness and the pointedness in the writings, such as in the pieces on Forgiveness and The World Is Hungry . . .

"Undoubtedly there are many Friends in the Five Years Meeting who could write pointedly out of their own experiences. Such writings are always more meaningful than are those that are generalized and abstract."

The editorial staff of The AMERICAN FRIEND welcomes and solicits expressions from Friends as Irene Koch has suggested. If you have a contribution or an experience that would be helpful to Friends, share it with them through The AMERICAN FRIEND. Space limitations require brevity, but send them in. Thanks.

The intrinsic strength of the communist dictatorships derives from the fact that they have actually lifted and are lifting masses of the underprivileged out of the backwardness into the 20th century within the span of a single generation. The fact that this is at the expense of individual freedom seems appalling to us, but this means little to peoples who have never had a taste of freedom.

—James P. Warburg

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Editorials . . .

'Let God Re-mould Your Minds . . .'

A staggering paradox confronts our youth at this point in history, a paradox probably more complex and confounding than has yet faced them.

In the face of the usual intense problems that demand attention from every generation, we see added today the dark clouds of hate and distrust bolstered by the most destructive means man's mind has yet devised. Added to man's natural capacity to sin have come ingenious devices with which he is now capable of wreaking havoc upon all of God's creation that man can lay his finger upon.

However, in spite of the dark picture we see confronting us, we can also take hope in the fact that man also has within his grasp means—which a few years ago would have seemed beyond imagination—of eliminating hunger, disease, ignorance and superstition. As persons, as long as our hands are in God's and our hearts are turned to God's, we can see above the dark clouds of sin and doom the light of Christ giving guidance and strength.

On the one side, youth can see a future of sin and destruction; on the other side he sees signs of real hope for a bright future. The staggering question is whether or not a person can find the real power of the presence of Christ in time to avoid being caught up in the prison of convention.

Paul wrote to the Romans (Phillips translation), "Don't let the world around you squeeze you into its mould, but let God re-mould your minds from within so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves towards the goal of true maturity."

This gives the person confounded by the blind alleys that open up all around some real hope that "the Plan of God is good." Rather than look at the inconsistencies in profession and practice among those in the church fellowship, the youth can recognize the sin in man but place his trust in the goodness of God and the spiritual strength that can be found even in the imperfect fellowship. In place of falling prey to the insidious encroachments of evil motives and means foisted upon one by much of society, he can take heart in facts of rediscovered power in prayer, of new methods of curbing disease and hunger, in the realization that achieving means and position does not bring inner wealth, and that man, himself, is still a creature of God endowed with eternal values.

Today, more than ever, we need to come to the realization that the only things which will endure are God-given. Only destruction can come from letting oneself become attached to many of the things which have become prominent. For many of our youth, only their home Meeting is in a place to offer this kind of spiritual guidance and strength. If the Meeting does not rise to this responsibility, is there hope that youth "can stand against the wiles of the devil"? (Eph. 6:11).

Life rich with depths of joy has eluded many of us, but is as near as our willingness to "give of our best to the Master." Unselfish service may tend to lower our own standard of living but can significantly raise our standards of life. Energy put into serving oneself is, too often, not available for serving others. Yet, only as we allow ourselves to be lifted out of the whirlpool of selfishness can we find our way upstream to the well-springs of life and find depths we have never before realized.

Youth, too, can be helped to find this deep satisfaction when they see life as an opportunity for adventurous service rather than a chore. Myriads of opportunities to serve confront us, and just as the widow's jar of meal and cruse of oil were constantly replenished, so also will be our life and strength as we serve.

Looking at the paradox confronting all of us—the dark clouds of hate and destruction standing against the blue sky of love and creation—through eyes of hope, dedication and service, the clouds do not dissolve but rather the warmth and power of God's love become stronger, and, through us, reflect into the hearts of those formerly living only in darkness. What else can man mean if we honestly pray, "Thy Kingdom come, Thy will be done, on earth . . ."? —C. Wayne Carter

The basic premise on which the Declaration of Independence rests is that men are "endowed by their Creator with certain inalienable Rights." That means that the source of these rights of man is God, not government. When the state adopts measures protective of civil liberties, it does not confer rights. It merely confirms rights that belong to man as the son of God.

The Declaration of Independence states, "That to secure these rights, governments are instituted among Men. . . ." The preamble of the Constitution says, "We, the People of the United States, in Order to . . . secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution. . . ."

Therein lies the basic difference between democratic and totalitarian governments. In fas-

cist, communist, and monarchical states, government is the source of rights; government grants rights; government withdraws rights. In our scheme of things, the rights of man are inalienable. They come from the Creator, not from a president, a legislature, or a court.

—William O. Douglas

"Equal and exact justice to all men, freedom of religion, freedom of the press, freedom of person under the protection of the habeas corpus; and trial by juries impartially selected—these principles form the brightest constellation which has gone before us."

—Thomas Jefferson

Get Ready For Tomorrow

By Cecil E. Haworth

Recently a poster came to my attention which read, "Get Ready For Tomorrow, for Tomorrow Does Come." That's the call which comes to us as Friends, "Get ready for tomorrow, for tomorrow does come."

Many times we live as though we don't believe that. Our attitude is like that of an old popular song: "There is no tomorrow, there is only tonight."

On the contrary, the prophet Jeremiah was one who believed there is a tomorrow, under God, and he spent his life trying to prepare himself and his people for that tomorrow—for God's tomorrow. Chapter 32 of Jeremiah depicts conditions at the low point in the history of Judah. It was written shortly before the Fall of Jerusalem. The Chaldeans had laid siege to the city; Jeremiah himself was in prison.

However, he had an opportunity to buy some land in his ancestral home of Anathoth near Jerusalem, from a relative who may have been under financial pressure. In this way the property could be kept in the family.

One might say he was very astute to buy real estate at the bottom of the market, when armies surrounded Jerusalem and there seemed no future for the nation. But from another point of view, this demonstrated Jeremiah's faith in the future and his faith in God. "For thus saith the Lord, 'Houses and fields and vineyards shall be possessed again in this land.'" So Jeremiah records, "I bought the field that was in Anathoth."

Jeremiah saw that God's purposes could not be permanently thwarted by the Chaldeans or any other nation. Jeremiah believed that God had great plans for his creation, that God is still working (as Jesus later stated), that this is an unfinished world,

and that society is dynamic. Jeremiah was buying real estate in the midst of catastrophe to demonstrate his faith in tomorrow and in God. This is an appropriate scripture for our day, Jeremiah's call, "Get ready for tomorrow, for tomorrow does come." That's the **forward** look.

A Prophetic Look

Friends for 250 years have been exceedingly good on a **backward** look, being proud of our history, its pioneering personalities and movement. But most of us have not been as keen on the **forward** look—on a prophetic emphasis. One good Friend recently said, "Our Meeting has not grown in the last 50 years, and it won't grow any in the next 50 years." He didn't believe there was much of a tomorrow for Friends and he was not getting ready for it. In 1950 an Executive Council member said, "We raised \$150,000 last year for the Five Years Meeting. That's the top; we'll never exceed that." But others believed there was a greater future, and last year (1958) \$230,000 was received by the Five Years Meeting. (Between 1925 and 1949, only six American Yearly Meetings showed a membership increase. This doesn't speak well for a forward look.)

To be entirely fair one should point to evidences of real insight and statesmanship; the planting of our missions in strategic places, the formation of the American Friends Service Committee—a prophetic concept; the organization of the Friends Committee on National Legislation; the concerns of the United Society of Friends Women, which often give evidence of real dedication. These are shafts of forward-looking light and leadership.

So I believe Jeremiah would say to the Society of Friends today, "Get ready for tomorrow," and there may be a great tomorrow, under God. The prophet makes these points: 1) Have faith in the future; 2) Have faith in God for the future; and 3) Have faith that God and man, working together, can create a great future.

If ever a generation had reason to believe in tomorrow, in a "becoming" universe, surely our generation should. Taking a quick look back over our lifespan, see how many new things have come into being (with apologies to Mr. Kiplinger): the automobile, radio, aeroplane, farm tractors, diesel power, oil as fuel, dial telephones, man-made fibers, insulin, sulfa drugs, penicillin, Salk vaccine, transistors, to name only a few. Can we fail to have faith in the future when we review the past and see what has come to pass in one man's life time?

Deeper Spiritual Life?

A booming population—six million babies annually by the 1970's—has meaningful implications for the churches. A rising standard of living has an important relationship to the church's teaching about stewardship and to its financial program. A shorter work-week—as little as 30 hours by 1980—is a challenge to the churches and to Christian teaching about the stewardship of time and talent.

No faith in the future? We Christians will be less statesmanlike than our businessmen if we fail to have faith in the future. They're laying plans for the next quarter-century. Is your Meeting and your leadership reflecting as great a statesmanship as these business men? There is a great tomorrow for our country and our world!

The church is very much involved in this great future. For our faith in the future will be justified and realized only as we guide our personal and corporate life in the direction of the ethical practices and personal relationships we associate with the God and Father of our Lord, Jesus Christ. Jeremiah always linked his faith in the future with holiness and righteousness. "Righteousness exalteth a nation but sin is a reproach to any people (Prov. 14:34). We have some shameful situations in our national picture.

Do we have sufficient faith in God great enough to guide our physical productivity and material prosperity in a safe and right direction? Our faith in the future will be realized only as we cultivate the spiritual life of our people and as we adhere to the teachings of Jesus Christ. There is no other safe foundation for the future.

Nothing Without God

And, finally, it is not enough to have faith in the future, in God and in Christian standards; we must also work with God to make our faith a reality. Jeremiah sensed this partnership with the Divine. The Apostle Paul summed it up well in I Corinthians 3:9: "We are laborers together with God." There are many ways of cooperating with God: We are told that there are 42,000 classified vocations; so

there are at least that many ways of working with God. But I believe there is no more effective way of working with God than when we work with **love** in our hearts. Love is the great creative, supportive, healing force in the lives of all people. Jeremiah saw this, especially late in his ministry: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (31:3) Jesus told us, though we are so slow to really believe and act upon it, that the first and great commandments are "Love God; love your neighbor." The practical application of Christian love would work wonders in this world of ours. Isn't it strange that two of the greatest health problems in the world are **overweight** and **under-nourishment**—overweight in America; undernourishment in many other parts of the world. Christian love and a sense of Christian stewardship in eating and sharing could help to solve this. We never work more effectively with God than when we work within the framework of love.

One couple we know who had been married only eight years when the husband was told he had cancer and that it was too late to operate. Possibly he could live two or three years. Calling his wife to his side he told her, "I'd like to set you free from our marriage bonds.

You are young and beautiful now. If you care for me for two or three years you'll be worn out—you'll be an old woman. You'll not find a husband who will love you and care for you the rest of your life. I'd like to set you free now while you are young and attractive.

"Do you think I would leave you now just when you need me?" she asked. "I love you too much for that." Instead she nursed him, she created an emotionally-warm atmosphere, expressing her love in words and looks and action. A beautiful relationship deepened and became more wonderful. The strange conclusion to the story is this: The husband didn't die, he got well. Doctors later found no evidence of cancer in his body.

Faith in the future does that sort of thing. Faith in God does even more. And by working with God within the framework of love, there is a healing, inspiring, redeeming ministry to our daily living. There may be a great tomorrow. Let us get ready for tomorrow, for tomorrow does come.

Cecil E. Haworth, minister of the High Point, N.C. Meeting, brought this message in the Sunday morning Meeting for Worship early last May, when Quaker Men and United Society of Friends Women gathered for their conferences in North Carolina.

New Occasions Teach New Duties

By Caroline N. Jacob

On February 8th of this year a small group of Friends gathered in a room of the Jacksonville, Florida Y.W.C.A., and settled into the quiet of a Friends meeting, quiet except for nearby church chimes which crashed into the middle of the service in a fashion somewhat disconcerting to visiting Friends, though cheerful to those who heard them regularly.

At the close of this meeting the young Clerk asked for visitors to introduce themselves: three carloads from Gainesville, the university town southwest of Jacksonville; three Friends from St. Petersburg, several

from Orlando and Daytona Beach; and, most appropriately, James and Alice Walker, who were on a visit arranged by Southeastern Conference Friends, and were present at their first official session of Jacksonville Monthly Meeting.

This Meeting, a part of the Southeastern Conference, had hesitated to organize as a regular Monthly Meeting as others in that Conference had done—Orlando, St. Petersburg, Miami, Gainesville, and West Palm Beach. Their numbers were few; not all were sure of permanent residence there; nor were they too sure of their unity in re-

ligious belief. But they had found over a period of time that their search and worship together brought a deepening sense of fellowship and a growth in understanding of their faith, which had removed doubts. They realized the desirability of being able to accept members, of giving their children a "church home," of making it possible for members to be married "after the manner of Friends."

A New, Independent Meeting

Already under the nurturing guidance of the Friends World Committee as a "worship group," they asked recognition as a
(Continued on next page)

NEW OCCASIONS

(Continued)

Monthly Meeting. The usual procedure was followed. Being already a part of the Southeastern Conference, which would probably grow into a Yearly Meeting itself, they were not asked to confer with the nearest Yearly Meeting, as would have been true with an isolated Meeting. The nearest Yearly Meeting was over 500 miles away in North Carolina. But they had been visited by a small group appointed by the World Committee; they had wrestled with a searching questionnaire; and had been recognized as a Monthly Meeting only after showing convincing evidence that the past history of the Meeting, its present spiritual concern, and its future outlook gave promise of a stable fellowship in the Society of Friends.

On this February day, following the meeting for worship, the Clerk read the names of those now becoming charter members, either by letters of transfer or by application. A history of the Meeting was read, and greetings were given by visiting Friends. As one result of this, the Clerk of the Meeting, who had served also as Clerk of the Southeastern Conference, is now at last a member of the Society of Friends; the Society is the richer for having him and those others who joined on February 8th for the first time.

Fellowship Council

The nurture of new and unaffiliated meetings, such as Jacksonville, is only one of the concerns of the Friends World Committee, although it is a particularly important one of the American Section.

Other concerns came, as did this one, through the Fellowship Council, which was organized in 1936, and only in 1954 was merged with the Friends World Committee. The Fellowship Council itself began after World War I when the American Friends Service Committee found that its work of relief and reconciliation was lessening; but the questions raised by its service were too insistent for the chapter to end there. A Message Committee was formed, later be-

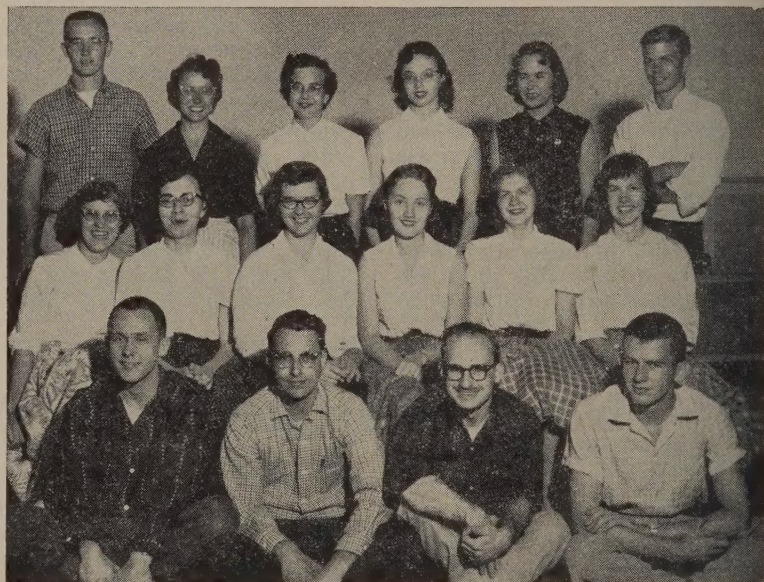
coming a Fellowship Committee. Largely through the concerned leadership of Rufus M. Jones, the Fellowship Council was organized, separately from the Service Committee, made up of official representatives from American Yearly Meetings.

Stated purpose of the new Fellowship Council was to serve the needs of the existing Society of Friends, of new and independent meetings, and of a "Wider Quaker Fellowship" among persons desiring a closer contact with Friends but who, for varied reasons, did not wish membership. This called for intervisitation, the publication of new literature interpreting the basic Quaker testimonies, and a plan to encourage and give stability to new and independent Meetings by enabling some to become organized Monthly Meetings, when it was not desirable to join an existing Yearly Meeting because of distance or because the pattern of the new

Meeting did not fit into that of the nearest Yearly Meeting.

Wider Quaker Fellowship Growth

What has happened to these stirrings of new life which began well over twenty years ago? The first letter sent by Rufus Jones to those who might be interested in the "Wider Quaker Fellowship" went to 75 persons. In 1958, over 4,000 persons were on the mailing list, representing every state and 30 different countries. Four times a year some significant piece of Quaker literature is mailed, and a constant stream of correspondence is carried on from the World Committee office, chiefly written by the chairman of the Fellowship, Emma Cadbury, who has given devoted service to this work. Through frequent trips abroad she has kept in touch with many. Occasionally those in one area come together for a conference under Quaker leader-



MONTHLY MEETING INVESTMENT . . . Eighty-one Monthly Meetings of Indiana and Western Yearly Meetings last year contributed \$13,871 to the Quaker Scholarship Fund. Students from these two Yearly Meetings had approximately \$15,000 in scholarship assistance from Earlham College, Richmond, Indiana.

Among young Friends receiving this aid were:

Front row, left to right: Tom Taylor, Evanston, Ill., '59; David Mirza, West Richmond, '58; Lawrence Barker, Jonesboro, Ind., '60; Tom Applegate, Economy, Ind., '59.

Second row: Marge Nelson, Kokomo, '60; Kay Record, Valley Mills, '59; Marcia Henderson, Plainfield, '60; Diana Edmondson, Danville, '61; Gloria Whitacre, Evanston, Ill., '59; Anne Webster, West Lafayette, '61.

Third row: Jan Kem, First Friends (Richmond, Ind.), '61; Phyllis Peebles, Wabash, Indiana, '61; Jane Hunt, Fairmount, Ind., '61; Linda Horney, Sheridan, Ind., '61; Sara Cox, Carmel, '61; Garry Thomas, Newton, Pa., '61.

ship. Members in Italy and Vienna meet regularly.

Intervisitation has been stressed from the beginning. American Friends have visited American meetings; they have gone to Cuba, to Africa, to Honolulu, to Europe. Friends have come here from Japan, from England, from France, Germany and the Scandinavian countries. Herbert Hadley, general secretary of the Friends World Committee, has recently completed a trip to Australasia and the Far East.

As one sees the rapid growth of independent meetings in recent years, one is reminded of seventeenth century Quakerism, when a few Friends would begin meeting in a home, then meet in a larger, more public place, then perhaps build a meeting-house. One has only to read George Fox's *Journal*, or that of the Irish Friend William Edmondson, to see how Quakerism spread and little meetings became "settled."

Channelling This New Life

Such meetings spread west to the New World and across the continent as it was opened up. For a time the pace slowed down, with only occasionally new meetings being set up in suburban areas or as a missionary effort. Isolated Friends tended to join other churches.

Since World War I and with greater frequency in the past 20 years, new meetings have been springing up all over the country, often in college or university towns. In 1938 there were eight independent meetings for which the Fellowship Council was responsible. By 1958, fifty-four groups were established Monthly Meetings, with four Preparative Meetings, and of these 16 had joined some existing Yearly Meeting. Two had been laid down; the remaining 36 were actively reporting to the World Committee. In addition, 40 worship groups were meeting which had not yet reached the status of a Monthly Meeting. Membership in new Monthly Meetings under the World Committee now exceeds over 1300, and many of these persons have joined Friends for the first time.

Yearly Meeting representatives on the World Committee have welcomed these meetings

of course, but have naturally wished that this new life, wherever possible, should flow into existing Yearly Meetings, and in turn receive strength and guidance from established groups of Friends. Last March the World Committee adopted a policy to encourage this procedure even more. Whenever a new worship group is formed the Committee will "notify the Clerks of the nearby Yearly Meetings, with the hope of developing fellowship between one of the older Meetings and the new group. As this fellowship grows over a period of time, the natural outcome would be the establishment of a new Monthly Meeting under the care of one or more of the Yearly Meetings. If, because of geography or other reasons, which should be clearly defined, way does not open for affiliation, the new Meeting may then ask for recognition by the Friends World Committee."

A spontaneous development among meetings not joining existing Yearly Meetings has been the growth of various associations or conferences of independent meetings in certain geographic areas: the Pacific Coast Association (now a Yearly Meeting), the Lake Erie Association, Southern Appalachian, Southwest, Southeastern, and Missouri Valley Conferences. These are mostly informal groups, changing in boundaries and names from time to time, but out of them Yearly Meetings have already been formed and more will be.

(To be continued)

COMING EVENTS

July 24-31—New York Yearly Meeting, Silver Bay, New York.

July 26-31 — Friends Laboratory School in Christian Education, at Earlham College, Richmond, Ind.

August 3-8—North Carolina Yearly Meeting, Guilford College, N.C.

August 7-12 — Baltimore Yearly Meeting, Western Maryland College, Westminster, Maryland.

August 13-18—Iowa Yearly Meeting, College Ave., Oskaloosa, Iowa.

August 13-18 — Wilmington Yearly Meeting, Friendsville, Tenn.

August 14-20—Indiana Yearly Meeting, Earlham College, Richmond, Indiana.

August 18-25—Western Yearly Meeting, Plainfield, Indiana.

Koinonia Community On Peace Education

One of our country's completely-Christian "experiments in living" is Koinonia Community in Americus, Georgia. The manner of handling their concern regarding the use of military toys by their children is discussed in the following paragraphs:

"For a long time we have been concerned that our children played with guns, pistols, soldiers and other toys of war while we are a community devoted to Christ's principles of love and nonviolence. What effect does it have on a child when he swaggers around with a two-gun holster, shooting everything and everybody dead? Is this something he will normally outgrow, or is it part of the psychological conditioning which ultimately glorifies war? Should we 'tolerate' this in our children, or forbid it, even though they might hanker all the more for the 'forbidden fruit'?"

"We decided to call a meeting of all our school children and explain our dilemma to them. An exciting, and sometimes heated discussion ensued in which even the first graders shared their feelings. Finally they unanimously agreed that somehow guns and Jesus don't go together and that perhaps they'd better just get rid of their guns. Later we had a special 'peace' service, at the close of which each child brought all his war paraphernalia and placed it in a garbage can to be burned. Then the community presented each one with a new toy or game, and all joined in singing the spiritual 'Ain't Gonna Study War No More.'"

—Koinonia Newsletter No. 21

I deem it undeniable that the right of dissent is in danger in this country. Many of us are disposed to confuse dissent with subversion.

—Edward R. Murrow

"While no system can be perfect, it is possible to install an effective and workable control system to monitor an agreement to suspend all nuclear weapons tests."

—Hubert H. Humphrey, on the Senate floor, June 4, 1959.

The Larger Patriotism

Soon there will be hoisted up the flagpoles of the nation a flag with two new stars—one for Alaska, one for Hawaii.

This means an immensely larger America—a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird shaped head would rest on Florida, the head on Minnesota, and the Aleutian Island's beak would reach up the coast of California. Now Hawaii is added to the rest, extending our nation far into the Pacific Ocean towards Asia.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim fathers alone, or the American Indian, the Negro, or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo, and the Hawaiian, have become our countrymen. To the forty-niners of the 19th Century we add the fifty-niners of the 20th Century.

To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism, and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

This is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the Author of our liberties. Only His might can permanently protect us, and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessing of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.

—Edwin T. Dahlberg

A Sense of Urgency For Latin America

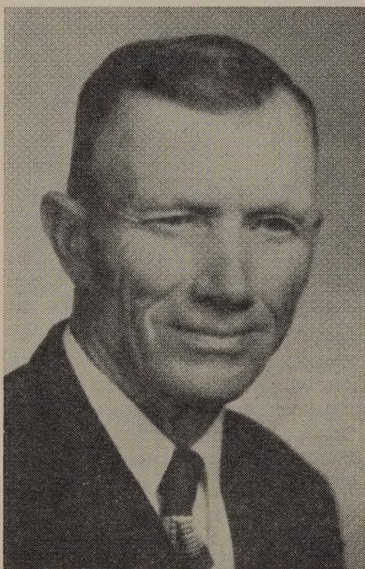
Throughout Latin America the first quarter of 1959 has been characterized by an accentuated restiveness indicative of a deep underlying domestic tension and conflict. With a high population growth, an underdeveloped industry, a shortage of capital, with anxious efforts to obtain credits and loans, with several severely devaluated currencies, a low purchasing power of the wages of millions of workers, this area of the Western Hemisphere certainly has its share of problems, along with the other areas of our world in this period of world revolutionary change.

In comparison with the wealth, industrialization, high productivity, and general prosperity enjoyed by the United States, these other American countries are several decades behind, from the viewpoint of living conditions for the masses of people. The gap between the two Americas does not narrow down. It keeps widening. This does not constitute a source of hope. Average diets of people throughout Latin America spell undernourishment and unbalanced meals for millions.

The economic relationship of the U.S. with Latin America, people in Latin America hold, is based on injustice. Their countries must sell raw materials and other products at prices which they do not determine. They must purchase machinery and manufactured goods at prices they do not determine. There is a captive economy. Participation of producers in price determination for raw products, and participation in measures designed to control price fluctuation would be fair and democratic.

Last April, Mexico and seven other Latin American countries—Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Columbia and Peru—organized a solid block to combat speculation in the world cotton market and to combat the policy of subsidies established by the U.S. government to favor North American cotton producers and cotton exports. This campaign will be waged on a friendly plane, but with firmness.

—Heberto Sein, Mexico City
International Affairs Reports



Martin and Nettie Williamson observe their 50th Wedding Anniversary at their home in Vale, South Dakota, on Sunday, June 28, 1958. Martin Williamson is pastor of the Friends Church in Vale, having served there for the past 41 years. Hosts and hostesses will be the Williamson's two sons and three daughters.

Literature in Review

People, Land and Churches, by Rockwell C. Smith. Friendship Press, New York, \$2.95.

Professor Rockwell C. Smith is professor of rural church administration and sociology and dean of students at Garrett Biblical Institute, Evanston, Ill.

Those who know "Rocky" Smith and are familiar with his enduring and faithful work in the rural church movement would expect a great book on the above subject. This is it.

By clear definition, explanation and example he sets forth the problems of rural church people. He points out the interdependence of town and country. He asks some pointed questions. "Don't town and country folk live well?" "(You'd be surprised.)" "Isn't the country a healthy place to live?" "Aren't we all equal?"

As Christians are we concerned at low farm income? Why are the farm organizations disturbed? Why is the government interested? Do these problems affect all of us? You will find interesting, fair and impartial treatment of the questions in the book.

The concluding chapters show how we may work together and what is being done by the church. The Town and Country Church is the great concern and interest of "Rocky" Smith. This book should be widely read among those who are interested in the church-city, town or country. —Stanley Hamilton

Peace or Atomic War? by Albert Schweitzer, Henry Holt and Company, \$1.50.

In this small volume are the three famous radio broadcasts this outstanding Christian made to the world as his plea for world peace.

In the first, titled "The Renunciation of Nuclear Tests" Dr. Schweitzer points out that scientists are now agreed that tests should be stopped because of the dangers from radiation. In plain and simple terms he explains why all radiation is harmful, speaking in moving tones of nuclear tests as "the crime projected into the future," a crime because of the mental and physical defects that will show up in the children of tomorrow.

The second broadcast "The Danger of an Atomic War" points out clearly the danger in the very existence of atomic weapons. He points to the fact that a war might be started by mistake, and that the chances of such a mistake increase every time the number of nations possessing atomic weapons is increased.

In the third, "Negotiations of the Highest Level," Dr. Schweitzer points out that the ending of tests must be the forerunner of disarmament, if progress is to be made. He states that we have to choose between the atomic arms-race with its danger of war, or the renunciation of nuclear weapons, hoping we can live in peace. Any disarmament agreement will have to rest on a "reciprocal trust in one another."

Peace or Atomic War? is a book that ought to be made avail-

able for every American to read. Why not buy a copy, read it and give it to your Meeting Library?

—Ronald W. Haldeman

Your Family Goes Camping, by Doris T. Patterson, Abingdon, \$2.50.

Writing specifically for the family that wants to camp, this book begins with the planning stage. Simple, inexpensive equipment is stressed; there are recipes, illustrations, maps, games, crafts—even a chapter on taking along a baby who can camp in comfort and safety. An appendix contains six suggested tent tours and another gives information on where to write about camping in state and national parks in the U.S., including Alaska, and Canada.

If your family will be among the millions of camping vacationers, this manual should be most useful, whether you have never camped before or are an old experienced hand at it, who wants more fun and comfort on the next trip.

"For persons living in Kenya, China, Burma, India or Uganda, \$5 represents a month's income. \$10 is equivalent to more than one month's income for over half of the people of the world. . . . The per capita monthly income of the U.S. citizen is approximately \$170 per month. Here is a major reason for the discontent and tension between our country and millions of our world neighbors."

—E. Kellogg Peckham

PRAYER AT DAWN

In the dawn's red-golden splendor,
Slender pines reach spire-high,
Etched against the radiant heaven—
Seven pines against the sky.

Lifting song from hours of resting,
Nesting birds their matins raise;
Mountain peaks now glow with gladness,
Sadness leaves the hour of praise.

In the crystal birth of morning,
Scorning rest when dawn is fair—
We shall pause within the golden,
Olden ways of grateful prayer.

So the glad heart rises singing,
Winging thanks for rest and bread,
Then goes striding off to duty,
Beauty vibrant in his tread.

—T. Moore Atkinson

PRAYER AT EVENING

Now to busy day comes gloaming;
Homing birds across the sky
Wing, like tired workers wending—
Trending home when night is nigh.

Vesper bells sway gently, ringing
Singing airs at set of sun,
While the ruddy sunset color
Duller grows - as day is done.

Thoughts of grace beyond our knowing
Going with us morn to night
Rise within the mind's discerning,
Burning like an altar light. . . .

Now we raise our hearts in gladness—
Sadness left beside the way—
Thanking God for joyous living,
Giving thanks at end of day.

—T. Moore Atkinson

Friendly Life - - - Far and Near

AT GUILFORD COLLEGE, North Carolina, graduation exercises, one of Guilford's own faculty members received the distinct honor of being invited to deliver the commencement address. Dr. Gordon Lovejoy came to Guilford as Professor of Sociology in 1951, and has distinguished himself as teacher, advisor and administrator, lecturer and writer, in both civic and scholastic areas. Baccalaureate speaker was Dr. Charles S. Green, vice-president of William Jewell College, Liberty, Missouri.

GLADYS JONES, Friend of Hectors River, Jamaica, W.I., again received special recognition for her outstanding service to the people of Jamaica when, at the Alumni Dinner of William Penn College on May 23rd, she was presented that college's Alumni Merit Award. In her absence the award was accepted by Fred and Gladys Jones' youngest son, Richard, a student at the University of Wisconsin. He told of his mother's appreciation of the help given by friends and Friends toward the work in Jamaica, where Gladys Jones has served so ably in education, social service and work of the church.

Also honored at William Penn were Charles E. Haworth, educator of Pittsburg, California, and Miss Minnie Sherriff of Oskaloosa, Iowa, who has recently established a \$100,000 scholastic foundation for William Penn College.

AT THE DEDICATION of the Pentecost stained glass windows last May at the Upper Room in Nashville, Tennessee, the Society of Friends was represented by Victor Wilson, member of the Nashville Friends Meeting, who was among several speakers. In this window series, George Fox is pictured as a "Hero of the Faith."

DR. ROBERT WISSLER, outstanding University of Chicago pathologist, and Dr. Thomas E. Jones, former president, and both alumni of Earlham College, received honorary degrees at that school's commencement exercises. Speaker was Paul G. Hoffman, managing director of the United Nations Special Fund. . . . Earlham College is the recipient of a \$7,320 National

Science Foundation grant, in support of an "Undergraduate Research Participation Program" under the direction of Dr. Ansel M. Gooding of the Geology and Soil Science Department.

FAMILY CAMPS of the American Friends Service Committee's Dayton Regional office which occur during the latter part of the summer include the one at Camp Neekaunis, in Midland, Ontario, which is sponsored jointly with the Canadian Service Committee—"Adventures in International Understanding," August 8-16. At Otter Creek Park near Louisville, Ky., August 15-23, the camp will be directed by Roscoe and Florence Griffin of Berea College, Ky., and John and Jean Sweitzer, of Earlham College, Richmond. The theme will be "India's Contribution to Non-Violence as a Way of Life." The last camp will be at the YMCA's Camp Clements, near Richmond, Ind. Considering "Chinese - U.S. Relations," camp directors will be Howard and Mary Alice Alexander and Harold and Ann Cope of Earlham College.

All families share in the program and work of each camp, thus keeping total costs to \$100 or less. Each camp is limited to no more than 15 families. For complete information address Dayton AFSC office, 915 Salem Ave., Dayton 6, Ohio.

A CALL TO STOP PREPARATION for Biological Warfare has been issued by the Fellowship of Reconciliation of the Middle Atlantic Region, for July 1-5, at Ft. Detrick, Md. A vigil will be kept by more than 50 persons, including Friends Albert Bigelow, Stewart Meacham, Lawrence Scott and George and Lillian Willoughby. At Ft. Detrick the U.S. government is engaged in the production of germs and toxin for use in chemical and biological warfare.

A NEW MEETING for Worship is being held on Sunday afternoons at "Friends Meeting," on Lawyers Road, Vienna, Virginia. This Meeting, held on an integrated basis, is the outgrowth of discussions—one an evening devotional meeting and the other an evening social-discussion group. The new Meeting is renting

a building, formerly a Negro Baptist Church, for six Sundays; if interest is sufficient it hopes to later request status as a Preparative or an Allowed Meeting. Other Friends are encouraged to visit and worship with this new group of Friends.

DUE TO THE RESIGNATION of Francis Reisinger, the present minister, Jack Kirk will be the minister at Irvington Friends Meeting in Indianapolis, beginning Sept. 1. A 1959 Earlham College graduate and assistant in youth work at First Friends of Richmond, Ind., Jack Kirk will be enrolled this fall at Christian Theological Seminary of Butler University.

FROM FRIENDS AFRICA Mission at Kisumu, Kenya comes word that for the first time a Junior Yearly Meeting will take place in connection with regular Yearly Meeting sessions, August 25-31. African young Friends would like to have communications from other young Friends, who are either having camping experiences or holding their own Junior Yearly Meetings. Along with the letters they will particularly welcome pictures of young Friends activities. It is hoped that this may bring East Africa young people into closer contact with other Christian young people over the Five Years Meeting. Communications may be addressed to Louis L. Lock or Edwin E. Hinshaw, Friends Africa Mission, Kisumu, Kenya.

FRANCISCO E. ESTRELLO, secretary of the American Bible Society in Mexico, died April 30 in Mexico City after a sudden illness and emergency operation, according to the June 3 **Christian Century**. Born a Friend, he was long active in the Matehuala Meeting, for many years directing Friends work in Mexico. A graduate of Union Evangelical Seminary, Mexico City, he had also attended the B.N. Velasco Institute and the Madero Mexican Institute. A recognized leader of young people throughout the Evangelical Church in Mexico, he had been Mexican representative at the first Latin-American Congress of Evangelical Youth held in Lima, Peru in 1941; and active in the Mexican Youth Evangelical Alliance. Some years

ago living with his family where there were no Friends, he joined the Methodist Church. He had taught at Madero Mexican Institute, International College in Guadalajara and at Union Evangelical Seminary. In addition he was a member of the committee which revised the Reina-Valera Spanish Bible, now being published.

THE LA JOLLA, CALIFORNIA Meeting sent, in early May, a petition to the President, the Vice-President, the speaker of the House and Chief Justice of the Supreme Court, urging our government to avert the present peril to mankind by following the counsels of George Washington:

"A Nation which indulges toward another an habitual hatred is a slave to its animosity. . . . Ill will impels to war which reason would reject. . . . Harmony and liberal intercourse with all Nations are recommended by Policy, Humanity and Interest."

"Heeding the Father of Our Country and obeying the Commandments of the Father of Mankind, we petition thee and our government that our nation, under God, lead a waiting world into the paths of righteousness and of peace."

ORIN AND OSHEA HUTCHINS, having served in Friends pastoral work for approximately fifty years, are now retired and living in California with their daughter and son-in-law. They celebrated their fiftieth wedding anniversary on June 22nd. Friends may address them at 3020 Amaya Drive, La Mesa, Calif.

Friendly Fellowship

Pomono, New York—On May 20th, three of the Polish girls known as the Ravensbrueck Lapins arrived to be guests of the Rockland Meeting. Wacław and Jadwiga Kukiela were entertained by Helen Ballou and Lorraine Sharpless. Anna Zieleniec was staying at the Norman home. These three guests were among 35 Polish visitors receiving physical and psychological rehabilitation treatment in the U.S. recently. They returned to Poland on June 8th.

Richmond, Ind.—"Library Day" was the emphasis in First Friends Meeting on June 14th. In Morning Worship the new church Library was opened to the membership for its use. The Library is located in the Secondary Auditorium, which will,

A Diary of Interest to Friends

One of the interesting items found by the Sesqui-centennial committee of Springfield Friends Meeting near Wilmington, Clinton County, Ohio, is an old travel diary. This diary of Jonathan T. Hadley traces his journey from North Carolina to Ohio in 1814, his return trip for his certificate from Spring Monthly Meeting, North Carolina, and the trip by wagon to settle in Ohio in 1815. He tells the distance traveled each day and where he lodged.

Later journeys were to Indiana to visit his parents and numerous brothers and sisters, and dates to 1837. Among Meetings mentioned in Indiana are Carthage, Bloomfield, Elm Grove, West Union, White Lick, Sosefield (?), Spiceland, and Walnut Grove—"Where George Bundy and Angelina Binford were married".

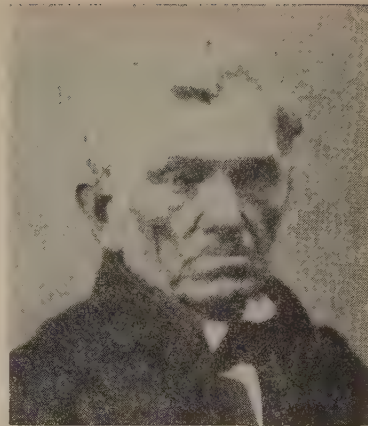
He visited in Wayne, Henry, Rush, Hendricks, Morgan, and Hamilton counties in Indiana. Some Quaker names mentioned in Indiana along with many Hadleys are Poole, Pigott, Hobbs, Carter, Newlin, Dixon, Lindley, Kersey, Sanders, Gibson, Scott, Jackson, Bales, Mendenhall, Wilkerson, McCracken, and Jesops.

Names mentioned on the trip from North Carolina in 1814 were Hiatt, Horner, Unthank, Betz, Straws, Meaks, Barbs, Bradley, Basses, Dambills, Heredon, McKee, Wrentfrow, Hogins, Sebastian, Tribbles and Harts.

This little hand-made book with its brown linen back, came to us by way of Oklahoma City and Sandusky, Ohio, from descendants of Jonathan T. Hadley. The entire

in time, become a Library-Lounge combination. The Literature Committee is not interested in collecting a large number of books, preferring to keep on the shelves only those books which are currently being used. Margaret Thornburgh has given much time to cataloguing books, and other Literature Committee members have helped substantially in this Library development.

West Lafayette, Ind.—Sponsored by the Tippecanoe County Council of Churches, Keith Kendall, pastor of Farmers Institute Meeting and director of the Student Center on the Purdue campus, will be one of twelve ministers cooperating in Sunday evening vesper services this summer at Columbian Park. Vespers will be held at 7 p.m., with Keith Kendall speaking on July 26th.



JONATHAN T. HADLEY, 1793-1879

He came to Clinton County, Ohio, from Chatham Co., North Carolina, in 1814.

diary is included in the Sesqui-centennial book of Springfield Meeting 1809-1959. Also included in this book are two stories of the settlement of the area, a chronology of the Meeting, bits about trips 'to see the President'—Jackson—on behalf of the Indians, and to President Lincoln concerning slavery, by members of Springfield; a Morgan's raid incident from the Civil War and much of interest.

Illustrations will include a picture by the famous artist and sculptor Eli Harvey (1860-1957), who was born and buried at Springfield.

This 100-page book is part of the Sesqui-centennial celebration to be held September 4-5-6 at Springfield Meeting seven miles west of Wilmington, Ohio. It may be ordered for \$1.60 from Mrs. Herbert Hadley, Clarksville, Ohio.

Fairmount, Ind.—Fairmount Meeting which recently completed a very successful Every-Member Canvass and which is in the midst of a major building program of a new educational unit, has just stretched itself noticeably farther by another decision. A church office is to be built at the front of the parsonage in the space now given to the porch. This was the action of the May Monthly Meeting.

Ackworth, Ia.—Ackworth Quarterly Meeting met at Smyrna, May 23-24. Paul Hadley, minister at Indianola, spoke on Saturday morning on the theme from John 3 and 4, "Ye Must." The poem "If Jesus Came to Your House," was used for the devotional. Activities of each of the five missionary societies were reviewed. During the business ses-

sion, great interest was shown in the newly established Fairview Meeting. The interests of William Penn College were presented by Wade Dellavore of Oskaloosa. The Junior Quarterly Meeting presented its reports and the winning temperance essay was read on "Why I Should Not Drink." In the evening the young people met with Eves Cadwallader of Oskaloosa, who spoke on "Youth's Duties and the World Need."

—Anna Vore

Hortonville, Indiana — "Alternatives" was shown on June 7th, the informative film depicting the seven courses a young man of draft age can follow with honor, six of which have our government's approval. . . . Daily Vacation Bible School was held for pre-school and elementary children June 8th through 19th for two and a quarter hours. Junior high boys and girls met on the same days from 7:30 until 9:30 each evening.

West Newton, Ind. — Some forty Friends from Fairfield, Plainfield and White Lick Quarterly Meetings of Western Yearly Meeting, held a Regional Stewardship Conference at West Newton on May 16th. It was planned and administered by the Stewardship Committee of Western Yearly Meeting, Lowell Mills chairman. Leonard Hall spoke on "The Meaning of Stewardship to Friends," followed by discussion groups which considered on the local meeting level: budget making (led by Howard Mills); treasurers and accounting methods, led by Morris Mills and Leonard Hall; stewardship education, led by Clarence Bugher; and "Promoting the Every-Member Canvass," led by Roy Johnson.

Following luncheon there was a symposium on "Realizing the Local Meeting Giving Potential." Participating were Morris Mills and Herbert Fledderjohn, Leonard Hall, Myron L. Mills and Lowell Mills. Norval Webb, Superintendent of Western Yearly Meeting, conducted a question and answer period which followed. In conclusion Errol Elliott spoke on "Friends Contribution to the Kingdom of God."

A Youth Fellowship Banquet, June 5th, was held for Young Friends and their parents as well as for the sixth graders who will be in the Youth Group during the coming year. Speaker was Jim Ellis, minister of Marshall Meeting. Grad-

uating seniors were honored and new Senior High officers installed.

Adelphi, Md.—Recently Quarterly Meeting was held at Hopewell, in Virginia. One special feature of this was the taking of three carloads of young Friends from this area to the Winchester area for an evening meeting, followed by entertainment. As a group, these young Friends took part in the Quarterly Meeting session, and it is hoped that attendance and participation will increase at future meetings. William and Shirley Wetherald sponsored this project.

Summit, N.J.—The Peace and Service Committee of Summit Meeting is sponsoring hospitality for a 21-year-old Belgian girl, Gilberte Leman. A college graduate, she is a friend of the Sita family of Summit. As part of her visit, July 26-August 14, she wants an idea of how American families live.

Xenia, Ohio—Herbert and Beatrice Kimball were visitors at the Sunday School and Xenia Meeting on May 10th, being guests of the Wilbur Kamp family for several days. Herbert Kimball, who is director and Beatrice Kimball, a teacher at Friends Bible Institute in Kenya, East Africa, have done much in the translation of Sunday School material and Friends literature into the native language. "Their extended visit was a great inspiration and increased greatly our knowledge and interest in our work in Kenya." . . . Quaker Men of Miami Quarter met at Ceaser Creek Meetinghouse on June 5th. Speaker was Dr. S. C. Ellis, new national president of Quaker Men and a Xenia Friend.

Spiceland, Indiana — Quaker Men entertained the ladies at their regular meeting on June 1st, with a fried chicken dinner. Speaker was Clem Conway, who showed pictures and told of his experiences visiting in Russia last summer.

BIRTHS

Beeson — To Wilbur and Miriam Beeson of Greenfield, Indiana, on May 14th, a son, David Benedict.

Shields — To Marion and Saralee Shields of Hutsonville, Ill., on May 23, a son, Daniel Dean.

MARRIAGE

Conover-Shepard—Chase L. Conover and Lillian White Shepard, in Dayton, Ohio, on June 5.

DEATHS

Backus—Elsie M. Backus, member of the Greenfield, Ind. Friends Meeting, on May 9, age 76. The daughter of Dr. Milton and Eldora Bundy Shaffer, she was born in Carthage, Ind., July 12, 1882. She had resided in Greenfield for the past 20 years. Surviving are one son, Dalton Backus of Indianapolis, and three grandsons. Her husband, William Backus, and one son, Charles, preceded her in death.

Reynolds — Wilfred Smith Reynolds, a member of Evanston Meeting, on 4th month, 16, at his home in Evanston, Ill., age 78. Born on 12th month, 1, 1880, on a farm near Coloma, Ind., he was the son of Smith and Alida Allen Reynolds. A life-long member of Western Yearly Meeting, his youth was spent in the neighborhood of Plainfield, Ind. He was graduated from the old Central Academy in Plainfield, and attended Earlham College for one year. He was married to Nora Owens of Plainfield in 1904, and began his career in social work as a teacher in the Boys School at Plainfield and in child welfare work with the Indiana Board of Charities in Indianapolis.

In 1912 he moved to Chicago where he became a leader in social service administration. He was superintendent of the Illinois Children's Home and Aid Society; served as executive director, during the depression years of the thirties, of the Illinois Emergency Relief Commission; and in 1950 retired as executive director of the Welfare Council of Metropolitan Chicago, a post which he held for 28 years. Active and faithful in the work of Friends, he long served his monthly, quarterly and yearly meeting in various capacities, as well as the Chicago program of the American Friends Service Committee.

In addition to his widow, Nora O. Reynolds, he is survived by three sons—Welden, of Evanston; Mark A. of Los Angeles; Wilfred S., Jr., of Evanston; and by five grandchildren and four great-grandchildren. A memorial meeting was held in Evanston Friends' meeting house on 4th month, 18, under the care of Evanston Meeting. Burial was in Memorial Park Cemetery, Evanston, Ill.

Sylvester—Effie Williams Sylvester, member of the Lynnville, Iowa, Meeting, on May 20, age 60. Born near Earlham, Iowa, on June 6, 1898, she was married to Leslie G. Sylvester on June 6, 1928. Long an active Friend, she was president of the U.S.F.W. and chairman of the flower committee of the church.

Surviving besides her husband are one daughter, Rosa Simbro of Letts, Iowa; four sons, William Sylvester, Des Moines, Howard of Cedar Rapids, Iowa, Richard of Los Angeles, Calif., and Walter of Lynnville; two sisters, Rachael and Beatrice Williams, St. Cloud, Minn.; and two brothers, John Williams of Peoria, Ill. and Fred Williams of Grinnell, Iowa.

Funeral services were in the Lynnville Friends Church, with burial in Woodland Cemetery, Carl D. Byrd in charge.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glenale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Jr.

Tucson, Arizona—Friends Meeting, 129 N. Varren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-antic 435-11.

Bell, California—(southeast Los Angeles) 080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 3:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, JU-78073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2180 Channing Way, phone tes. As. 8-6170; Office Th 8-7531 (Th—Thorwald; As—Ashberry).

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone FA-rkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 7th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone SP-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Midweek Wednesday, 7:00. Matilda L. Haworth, interim pastor.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m. Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LA-keview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church

School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday, Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship and First-day school at 10:00 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Palatka, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BE-verly 3-2715. Fellowship Dinner, Second Sunday, October 27th April.

Chicago, Ill.—57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodland 8-2040.

SUMMER BOOK SALE

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- A Layman's Guide to Our Lord's Prayer by Kendrick Strong
- Six 20th Century Mystics by G. Ernest Thomas
- Alone With God by Grover C. Emmons
- The Devout Life Thomas S. Kepler, Editor
- The Very Thought of Thee Douglas V. Steere and J. Minton Batten, Editors

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INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockey, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 6:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship, First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Meeting for Worship on the basis of silence, 9:00 a.m.; Church School, 10:00 a.m.; Programmed Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5688 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhouse, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main Street 15th Street: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 8: S. S., 9:30; Worship, 10:30. Earl P. Frignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:30 a.m.; Classes, 11 a.m. 2920 80th St., South Entrance. Phone CRestwood 7-2735.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10¢ per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E. 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWInbrook 5-7110.

MAINE

Portland — 83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi — Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring — Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023 W.

Lynn, Massachusetts — Silsbee Street Meetinghouse near B & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan — First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FT 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting: 10:00, Sunday School: 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 8-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Francis B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina — Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point — Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 P.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina — Friends Meeting, 800 Quaker Lane, P.O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-5523 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio — Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O. — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon — Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas — Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

PUERTO RICO

San Juan, Puerto Rico — Meeting for Worship second and last Sunday 11:00 a.m. at Evangelical Seminary in the Rio Piedras. Visitors call 6-0560.

HOUSEKEEPER FOR WIDOWER and 17-year-old son. Live in. Permanent for right **Friend**. Write Raymond H. Camburn, 1533 Brown Ave., Eddington, Pennsylvania.

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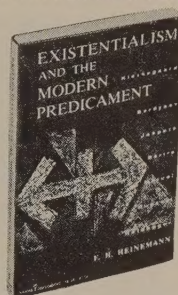
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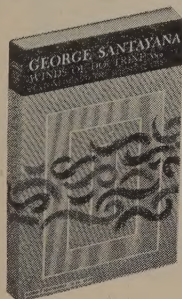
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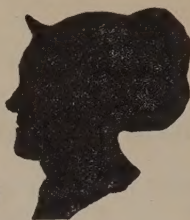
RICHMOND, INDIANA



American

Quakerama

True Stories of Quaker
Life, Concern and Humor



"Through the Good Influences . . ."

In these two reminiscences I wish to acknowledge the good influence of Spiceland Friends Meeting.

During my childhood, only one dear old woman member retained a custom in prayer that was formerly more prevalent. Standing and turning toward the rear of the meeting house, she closed her eyes and began her supplications. In her devotions, as in all her conversations, she was earnest, forthright, and dignified. One Sunday morning during a prolonged period of dry weather, she arose and in respectful, but common phraseology, explained to the Lord that the farmers' crops and cattle suffered for lack of rain and implored Him to relieve their distress. That afternoon it rained. Indulgently Friends smiled and said, "Martha Elliott's prayer has been answered." However a modern meteorologist might explain this shower, the point was brought home to us that Martha practiced Jesus' reminder, "Your Father knoweth that ye have need of these things" and his admonition, "Ask and it shall be given you." Her granddaughter married Luke Woodward's grandson, and it was they who gave Quaker Hill to Friends.

Now when well trained teachers and directors of Christian education are part of the ministry in some of our meetings, we are but following and enlarging a pattern set for us long ago. I recall especially five excellent Sunday School teachers I had as a child and as a teenager. They gave much time to the preparation of the Bible lessons they presented to us and stimulated discussion. My earliest recollection of a particular lesson was at a time when I was not more than six or seven. Ethel

Rifner asked us why we gave gifts at Christmas. One child ventured the reason that it was because the Wise Men had brought gifts to the baby Jesus. She accepted that as a partial answer, but asked us to think again. Then she explained that Jesus was God's gift to the world to teach and show us the way to live. Many good teachers were provided for us in both Sunday School and Spiceland Academy, and to name a few will necessarily be to omit others. Over the years these also seem for me to stand out: Bertha Charles, Ethel Publow, Emma Kendall, and Gertrude Geneaux. Recently when I attended at Spiceland a combined Christmas program and worship service prepared by the pastor, the teachers, and students, I saw that the same good work was in progress with deepened dignity and reverence.

May teachers be assured that their instruction makes a greater impression than they at the time can realize, and let our meetings make important our Christian education program, including in

it the history of Friends and the biographies of its great men and women.

—Ruth Harvey
Muncie, Indiana

1897 BACK LOG CAMP 1959

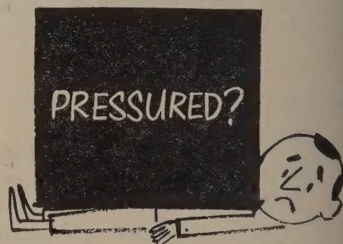
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